



Al-Manzila Baynal-Manzilatayn

The Intermediate Position

Imam al-Hādi ila al-Haqq Yahya bin al-Hussein

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By
Imam al-Hādi ila al-Haqq Yahya bin al-Hussein

Translation of Al-Manzila Baynal-Manzilatayn:

In the Name of Allah, the Most Merciful, the Most Gracious...

The Testimony of the Whole Community On Our Behalf that the Truth is with Us

A questioner asked us: "How can you claim that the Truth is with you to the exclusion of others while those that differ with you claim the same thing?!"

We reply by saying that, according to us, there are things that demonstrate that we are the closest to the Truth and our opponents are upon falsehood. All of the various sects of the Community testify to the truthfulness of our claims. Likewise, we testify that—in those things in which we are exclusive—the various groups hold to false claims. These things concern that which Allah makes a religious injunction upon us. These truthful statements include: the foundation of Divine Oneness and Divine Justice, the establishment of the Divine Promise and Threat, the stating of the Intermediate Position, as well as the Commanding of the Good and Prohibiting the Bad.

The Various Muslim Groups

According to us, the Muslims (*ahl as-salāt*) are divided into five categories: the Shi'ites, the Murji`ites, the Kharrijites, the Mu'tazilites, and the Generality. It is evident to us that all of these sects originally bore witness to that which we said. Then some of them contradicted that. We established that upon the fundamentals that they testify to us. We do not contradict that as some of them contradict.

Their Testimony to Us Regarding Divine Oneness

They all testify that Allah is One and that there is nothing like Him. However, they contradict that by their statements of likening, such as: "He is upon the form of Adam" and "He is a body within boundaries." By all of such statements, they contradict the statement that He is One and He has no likeness. They ascribe to Him parts, limbs, boundaries, stillness, and movement. Allah is highly exalted above those things that they say about Him!

We know that the One who has no likeness cannot be upon the form of anyone! Neither can He be a body within boundaries! This is because that which is like thus would be composed of many parts—one part different from another. None of that is possible! Because the term "one" literally denotes that there is no likeness to anything. It is not possible that there be a second.

When their testimony agrees with us in that Allah is one and there is nothing like Him, we take that and reject that which they differ. By that, they contradict their own testimony. This is our position, our testimony, and our proof against all of those who differ with us concerning Divine Oneness.

Their Testimony to Us Regarding Divine Justice

Regarding their testimony concerning Divine Justice, they bear witness that Allah, the Blessed and Exalted is Just and not unjust or tyrannical. They say that He is better to creation than they are to themselves and that He is the Most Merciful of the merciful.

Yet, they contradict that by the statements of the Fatalists who say that He burdens the slave with more than what s/he can bear, He removes them from obedience, and He punishes them for that which He created in them. Similar to that is their statement that Allah desires disobedience for them but then is angry when He sees it in them, as well as their statement that He punishes the small child because of the crimes of the parents. All such statements contradict their statement that He is Just and not tyrannical. Allah is exalted above that which they say!

We know that He is All Just and the Most Merciful and would not do that. If He were to do that, it would be tyrannical, unjust, and a mockery. Allah is exalted above that!

If we were to take what they testified to us from their fundamental testimony, it would be that He commits no

injustice, tyranny, or mockery. He is All Wise, Most Merciful, All Just, and Most Generous. We reject that which they contradict by their statements regarding that which they differ. This is our position and our proof against all of those who differ with us concerning Divine Justice.

Their Testimony to Us Regarding Divine Promise and Threat

Regarding their testimony concerning the Divine Promise and Threat, they all testify that Allah, the Blessed and Exalted is truthful in that which He conveys and that He does not differ from that which He has promised. They also agree that He does not alter His statement for another and He is truthful in His Promises and Threats.

Yet, the Murji'ites contradict that with their statement that it is permissible for Allah to forgive the one whom He has stated that He will punish. This is invalidated by their claim that Allah said that He will punish the fornicator in the Fire on the Day of Judgment. This comes as a clear and absolute conveyance from Allah without exception. In that case, He will not punish any fornicators on the Day of Judgment, and the Fire will not touch them! This is because they claim that he will make an exception in the presence of His angels and say: "Verily, I punish them if I want! However, I have forgiven them!" Another one of them says: "...I prefer to forgive them!" This means: "I will punish them, but after they are cleansed from the impurity of fornication or do something of goodness, I will forgive them."

When they permit that regarding the conveyances of Allah, they contradict Allah's rulings concerning His Promises and Threats. Some of them claim specificity (*al-khusūs*) regarding His conveyances. They claim that every conveyance from Allah is general in its clear meaning; however, it is possible that it may be specific. This is similar to His statement: {Verily Hell will be encompassed by the disbelievers} (Q. 9:49). They claim that this may mean some disbelievers and not others. Also, they say that His statement: {Those who falsely accuse innocent, oblivious, and believing women will be cursed in this world and the Hereafter. They shall have a great punishment!} (Q. 24:23) applies to some of the accusers and not others. However, they know that all of the disbelievers will be punished according to the consensus of everyone.

According to them, it is possible that no major sinner would be punished and the Fire will not touch them. Some of them also say that the Divine Threat does not apply to the Muslims; rather, it applies specifically to the disbelievers and no other. All of these, as well as the other claims of the Murji'ites, contradict that which Allah conveys in His Book and His judgments concerning His Divine Promises and Threats.

When one testifies to us that all of the sects agree that Allah is truthful in His Threats and Promises, that there is no differing from His Threats, that there is no alteration in His statements, and that we take that which they have agreed upon, then we cannot contradict these conveyances, as did the Murji'ites.

We know that that which Allah has conveyed will take place just as He said. There is no alteration, contradiction, lying, invalidation, or abrogation in anything that He has conveyed. He does not clearly convey something and then do the opposite. He does not clearly convey a general statement regarding Promises and Threats and then make it specific in a way that we don't know. This is all impossible regarding Allah. Allah is highly exalted above those things that the Fatalists and Murji'ites say about Him! This is our position and our proof against all of those who differ with us concerning Divine Threats.

Their Testimony to Us Regarding the Intermediate Position

Regarding their testimony concerning the Intermediate Position, they say that the major sinners amongst the People of Prayer are considered disobedient (*fūsūq*), wicked (*fujjār*), and enemies of Allah with rebellious enmity. If they testify to that, then we testify to what they testify.

Some of the Kharijites claim that they [i.e. the major sinners] are disbelievers and that their disobedience reaches to the point of disbelief and hypocrisy instead of idolatry (*shirk*). Some Zaydites also claim that their disobedience reaches to the point of disbelief. The Murji'ites claim that even with disobedience, they [i.e. the major sinners] are considered believers. The majority of the sects disagree with them on that.

The Mu'tazilites say that they are disobedient and wicked; however, their disobedience does not reach the point of disbelief, idolatry, or hypocrisy. The Murji'ites and the Generality agree with them on that. The Mu'tazilites also say that one should not apply the term "belief" to them while in disobedience. The Kharijites and Zaydi Shi'ites agree

with them on that.

We find that they all collectively agree with one testimony that [the major sinners] are at least considered disobedient, wicked, and rebellious.

If we were to take all of that which they agree upon and reject that which they differ on and belie each other about, we can label [the major sinners] as “disobedient” and “wicked.” We can also free them of the ascription of disbelief, idolatry, and hypocrisy.

There are things in which they differ. We should not ascribe to them the term “belief” while they are persistent in the major sins. Even if there is no mutual agreement concerning that, their disagreement is not a proof against the proofs of the Lord of the Worlds. This is our position and our proof against all of those who differ with us concerning the Intermediate Position.

Their Testimony to Us Regarding Commanding the Good and Prohibiting the Bad

Regarding their testimony concerning commanding the good and prohibiting the bad, they testify that it is obligatory if one is able and one has the power to do so. They testify that helping the oppressed and removing the hand of the oppressor are obligations if one is able. However, they disagree after that.

Some of them say: “We can’t overthrow an oppressor if he oppresses us or others, except by means of talking and speech. Even if he were to unlawfully seize our money and defile our women, we are not to lead an armed struggle against him. We are not to fight to remove injustice from ourselves or the Muslims; however, we simply avoid the oppressors and rebellious parties until they reach the end of extracting their needs from us, our women, and our money. Afterwards, they will bring about security.”

Others say: “We can fight against them and remove them from ourselves, our women, and our money by armed struggle or otherwise. If they were to kill us, we hope that we would attain martyrdom. If we were to kill them, we hope that we will attain felicity.”

If they testify that helping the oppressed, overthrowing the oppressor, and removing the hand of the oppressor is an obligation for the one who has the power to do so, we know that we cannot fulfill this obligation except by means of opposition and coming out against them, if it is possible.

We take by that the agreement of all regarding the fundamentals of their testimony. We do not avoid that as do the others, who are capable of overthrowing [the tyrant]. This is our position and our proof against all of those who differ with us concerning commanding the good, prohibiting the bad, and overthrowing the oppressor.

Whoever is established upon these fundamentals as we have presented them, takes the position that we take, and acts upon those things that Allah has made rights, he is from us, our brother, and supporter. We call to it by our response. We respond to it by our call.

Whoever differs or contradicts us, we bring forward to him the proofs from the decisive verses of Allah’s Book and respond to him using the agreed upon *Sunnah* of the Messenger of Allah, peace and blessings be upon him and his progeny. If one accepts that, then what is for him is for us and what is against him is against us. One does not deny this except that he is a clear enemy of Truth and stubborn against that which is clearly correct. Allah will reckon him, and He is the Guardian of his affairs! Allah is the Judge between us and him, and He is the Best of all judges!

We will now mention from the Book of Allah, the Mighty and Majestic, as confirmation (*tahqīq*) of what we said and as authentication (*tasdīq*) of what we have described.

The Mention of Divine Oneness

Verily, Allah, the Blessed and Exalted, mentions Divine Oneness in His Book. He says: {Say: “He is One. Allah is the Absolute. He doesn’t beget nor is He begotten. There is none like unto Him} (Q. 113). He, Glorified be He, conveys in His Book that He is only One. He has no offspring or parents, nor does He have an equal or likeness in every respect.

He also says: {Do you know of any similitude for Him!} (Q. 19:65). This means likeness or similarity.

He says: {He is unlike anything. He is the All-Hearing, All-Seeing} (Q. 42:11) and {Vision does not reach Him; rather, He reaches all vision. He is the All-Subtle, the All-Aware} (Q. 6:103). It does not say that this applies to this world to the exclusion of the Hereafter. He negates from Himself the possibility that vision will reach Him at any time, whether in this world or the Hereafter. Similar to that is His negation of slumber or sleep from Himself in this world and the Hereafter. He says: {He does not slumber nor does He sleep} (Q. 2:255). Similar to that is His negation of injustice from Himself in this world and the Hereafter. He says: {Verily, Allah is not unjust to man a bit. But, it is he that is unjust to himself} (Q. 10:44). Similar to that is His negation of likeness from Himself in this world and the Hereafter in every respect. He says: {He is unlike anything. He is the All-Hearing, All-Seeing} (Q. 42:11); {He is a God in the heavens and a God on the earth. He is the All Wise, the Omnipotent} (Q. 43:84).

He negates from Himself the possibility of existing within space (*makān*). This is because the one who exists in space has boundaries, and Allah does not have boundaries. There is nothing that encompasses Him; rather, He encompasses everything. {There is no intimate conversation amongst three except that He is the fourth of them. Nor are there five except that He is the sixth of them. No less than that or no more except that He is with them wherever they are} (Q: 58:7).

By these verses and others, we establish a proof against our opponents and those who liken creation to the Creator. We therefore know that Allah has no likeness with anything, in every respect.

The Mention of the Creation of the Qur’ān

Allah mentions the Qur’ān and says: {Verily We have sent down the Reminder and We are its Protector} (Q. 15:9). He conveys that it is sent down and protected (*mahfūz*). It is as He says: {We have sent down iron, in which is a strong weapon...} (Q. 57:25); {...We have sent down for you from livestock eight mates...} (Q. 39:6); and {...We sent down for you blessed water...} (Q. 50:9). It does not say: “We created iron, water, or livestock”; yet, all of these things are created.

He says: {He is the Creator of everything} (Q. 13:16) and {He created the heavens, earth, and what is between them} (Q. 30:6). Similarly, the Qur’ān is meant. This is because the Qur’ān is something between the heavens and earth. The Qur’ān is not from the actions of the slaves that Allah connects to them in His Book, nor is it a manufacture of men that is attributed to Allah. The Qur’ān is implied in this verse without being the work of human beings similar to iron and livestock.

He says: {But We have made it (*ja’alnāhu*) a light by which We guide whom We will from amongst our slaves} (Q. 26:52), and He similarly says: {All praise is due to Allah Who has created the heavens and earth. He made (*ja’ala*) the darkness and the light} (Q. 6:1). He conveys that {a light} and {the light} are created.

He says: {We have made it (*ja’alnāhu*) an Arabic Qur’ān so that you will understand} (Q. 43:3), and He similarly says: {He created you from one soul and made (*ja’ala*) from it its mate} (Q. 4:1). Similarly, He created the Qur’ān. If He made it an Arabic Qur’ān just as He made the sun a shining lamp and the moon a light, He created them similar to it [i.e. the Qur’ān].

He says: {No Reminder comes to them existent (*muhdath*) from their Lord, except that they listen to it in jest} (Q. 21:2), and He similarly says: {...or it will cause remembrance to exist (*yuhdithu*) in them} (Q. 20:113). He conveys

that it is created and not pre-existent (*qadīm*). If it is existent then Allah caused it to exist. It is, therefore, a creation and Allah created it.

He says: {If any of the polytheists seek protection from you, grant it to them so that he may hear the Speech/Word (*kalām*) of Allah} (Q. 9:6), and He similarly says: {...they heard the Speech/Word (*kalām*) of Allah [i.e. the Torah] and then distorted it after understanding it knowingly} (Q. 2:75).

He says: {Similar to that, We revealed to you a spirit (*rūh*) from Our Command. You did not know what the Book or faith was} (Q. 42:52), and He similarly says: {Verily, the Messiah, Jesus son of Mary, is only a messenger of Allah and His word (*kalima*) directed to Mary, as well as a spirit (*rūh*) from Him} (Q. 4:171); {When I have formed him and breathed into him My Spirit (*rūh*), I said to them: “Prostrate to him!”} (Q. 15:29); and {Also, Mary--daughter of ‘Imrān-- protected her chastity. Then, We breathed into her from our Spirit (*rūh*)} (Q. 66:12). He conveys that the Qur’ān is His Speech/Word and a Spirit from His Command. He also conveys that Jesus is His Word and a Spirit from Him and that He breathed into Adam and Mary from His Spirit. He confirms this with His statement: {Verily, to Allah, the likeness of Jesus is like that of Adam. He created him from clay and said to him: “Be!” And he was. This is the truth from your Lord so do not be amongst the doubters} (Q. 3:60). He conveys that the meaning of “spirit” and “word” is a creation amongst His creation.

Managing (*tadbīr*) is from His Command, and the Qur’ān calls the spirit and word something from His Command. That means that it is a creation amongst His creation. Managing from his management is from His Command.

He says: {And when We substitute a verse for another verse—Allah knows best what He revealed} (Q. 16:101) and {We do not abrogate a verse or cause it to be oblivious except that We bring forth better than it or similar to it} (Q. 2:106).

By these verses and others, we counter the claim that the Qur’ān is not created. We know that it is created and existent, and We know that it is Allah Who created it.

The Mention of the Justice of Allah in His Book

Allah, the Mighty and Majestic, says: {Verily, Allah commands justice, goodness, and giving towards kin and forbids immorality, badness, and oppression} (Q. 16:90); {When You speak, be just--even if it be against a close relative. Fulfill the contract of Allah. He has instructed you thus so that you may remember} (Q. 6:152); {Do not let the hatred of a people prevent you from being just to them! Be just! This is closest to God-consciousness} (Q. 5:8); {And when they commit immorality, they say: “We found our forefathers doing it and Allah ordered us to do it.” Say: “Verily, Allah does not order immorality. Do you say about Allah that which you not know thereof?” Say: “My Lord commands justice!”} (Q. 7:28-29); {Say: “My Lord has prohibited immorality—open or secret—as well as sin, oppression without right, associating partners with Allah which He has not sent down any authority, and saying about Allah that which you don’t know} (Q. 7:33); and {Allah threatens you with poverty and orders you towards immorality, while Allah promises you forgiveness and bounty from Himself. Allah is All-Encompassing, Omnipotent} (Q. 2:268).

By these verses and others, we know that justice and goodness are from Allah, the Blessed and Exalted and that oppression and enmity are from the works of Satan and the actions of human beings. Allah is innocent of that! The Blessed and Exalted is highly exalted above what the ignorant ascribe to Him!

The Mention of the Decree (al-*Oad'a*) of Allah in His Book

Allah, the Blessed and Exalted, says: {Allah has decreed (*qad'a*) that you worship Him and be kind to your parents...} (Q. 17:23). He, Glorified be He, conveys that he decrees that we worship Him and show righteousness to parents.

He says: {Allah decrees (*yaqd'i*) with truth} (Q. 40:20) and {He decrees the truth and He is the best of Determiners} (Q. 6:57). It does not say that He decrees with falsehood.

He says: {Allah decrees in truth. Those they call to other than Him, do not decree anything} (Q. 40:20); {Verily, your Lord will decree between them on the Day of Judgment concerning those things in which they differed} (Q. 10:93); {O People of the Book, do not confuse the truth with falsehood and hide the truth while you know it} (Q. 3:71); {Indeed, We cast truth upon falsehood, and it smashes its head and destroys it. Then, it leaves. For you is a woe from what you describe} (Q. 21:18); and {Say: "The Truth has come, and falsehood has disappeared. Falsehood is bound to disappear"} (Q. 17:81).

He conveys that the Truth is from Him and His Decree, and falsehood is from the falsifiers. Falsehood is not from the Most Truthful.

By these verses and others, we know that He does not decree with falsehood—only the falsifiers do so. He does not decree tyranny—only the tyrants do so. Allah, the Lord of the Worlds, is exalted above that.

The Mention of the Determination (*al-Qadr*) of Allah in His Book

Allah, the Mighty and Majestic, says: {The sun moves to its place. That is the determination (*taqdir*) of the Almighty, the Omniscient} (Q. 36:38); {We have determined (*qaddarnā*) death amongst you} (Q. 56:60); {Verily, when He tries him and limits (*qadara*) his sustenance} (Q. 89:16); and {...the command of Allah is a determined measure (*qadarān maqdūran*)} (Q. 33:38).

Verily, He only commands obedience. He does not command disobedience. His command is His Decree (*qad'a*) and Determination (*qadr*).

Obedience is attributed to His Decree and Determination because He commanded it. Disobedience is attributed to the disobedient because it is they who perpetrate it after being prohibited from it.

Allah only mentions Determination in regards to His creating, forming, measuring, commanding, and rectifying the affairs of His slaves in their religion and this world. However, He does not do so in an abusive way or to trump up charges against one. Neither does He do so to kill His prophets, belie His messengers, nor any other thing that earns His Wrath or Disapproval and then punish them for it.

By these verses and others, we know that He is not displeased with that which He determines; neither does He enable something that earns His Wrath and Displeasure. This is because One who is All-Wise does not become angry at that which He enables to happen or displeased at that which He determines. The Blessed and Exalted is highly exalted above what the ignorant ascribe to Him!

The Mention of Divine Desire (*al-Irāda*) of Allah in His Book

In His Book, He, Glorified be He, mentions Divine Desire. He says: {Allah desires (*yurīd*) to make things clear to you and guide you to the paths (*sunan*) of those before you} (Q. 4:26); {Allah desires to accept your repentance; however, those who follow passions desire that you deviate with a great deviation. Allah desires to lighten it for you; and man was created weak} (Q. 4:27-28); {Allah desires ease for you; He does not desire hardship} (Q. 2:185); {Allah does not desire injustice for His slaves} (Q. 40:31); {They desire to extinguish the light of Allah with their mouths; however, Allah refuses except to complete His light even though the disbelievers hate it} (Q. 9:32); {Satan desires to deviate them with a great deviation} (Q. 4:60); and {They desire that you stray from the path} (Q. 4:44).

The Blessed and Exalted conveys that His Desire is for reconciliation, right guidance, and ease; it is not for injustice, bad treatment, lying, and corruption.

By these verses and others, we know that when Allah commands a thing, He does so out of His Desire. His Desire does not compel. When He prohibits one from something, He doesn't desire it, nor does He force His creation to do that thing.

Allah does not command that which He doesn't desire, neither does He prohibit one from something He desires. Allah supersedes all; yet, He is the Wisest of the Wise.

The Mention of the Divine Will (*al-Mashī'a*) of Allah in His Book

In His Book, Allah mentions the Divine Will. He says: {Those who attribute partners to Him will say: "If Allah had willed, we would not have disbelieved, nor would our ancestors. We would not have declared [any permissible] thing as prohibited!" Also, in this way those before them lied until they tasted Our punishment. Say: "Do you have any bit of knowledge to offer us? You follow nothing but assumptions and you do nothing but presume!"} (Q. 6:148).

He also says: {..."If Allah had willed, we would not have worshipped anything besides Him—neither us nor our ancestors or women"} (Q. 16:35) and {And they say: "If the Most Merciful had willed, We wouldn't have worshipped them [i.e. idols]. Of that, they have no knowledge. They do nothing but falsify"} (Q. 43:20).

Whenever those who associated partners with Allah, the disbelievers, and the idolaters attributed their actions to the Divine Will, Allah commanded that they be responded to for that. By such, He conveys that it is not as they say.

Verily, they follow their own assumptions and lie about Allah, the Divine Will, and His Command. It is as He says: {And when they commit immorality, they say: "We found our forefathers doing it and Allah ordered us to do it." Say: "Verily, Allah does not order immorality. Do you say about Allah that which you not know thereof?"} (Q. 7:28). He makes it clear that He does not will the association of partners to Him, nor does He command it. His Command and His Divine Will are for obedience.

By these verse and others, we know that He does not will the association of partners to Him, nor does He command it or desire it. There is no supersession over anything except that He supersedes over it. The Blessed and Exalted is highly exalted above what the unjust say about Him!

The Mention of Love

In His Book, Allah mentions Love. He says: {From amongst the people are those who amaze you with his speech in the life of this world. He calls Allah to testify to what is in his heart; however, he is amongst the harshest enemies. When he sets out, he rushes throughout the earth to cause corruption and destroy plants and animals. Allah does not love corruption} (Q. 2:204-205); {Verily Allah does not love those that do wrong} (Q. 28:77); and {But do not exceed the limits. Verily, Allah does not love those who exceed the limits} (Q. 2:190).

Disobedience, whether it is small or large, is considered corruption. Allah conveys that He does not love corruption.

By these verses and others, we know that Allah does not love disobedience. He does not love that one disobeys Him. The Blessed and Exalted is highly exalted above what the ignorant ascribe to Him!

The Mention of Divine Pleasure

In His Book, Allah mentions Divine Pleasure. He says: {If you disbelieve [or "are ungrateful"], Allah is Independent of You. He is not pleased with disbelief for His slaves. However, if you show gratitude, He is pleased with you} (Q. 39:7); {He is with them when they spend the night in such [i.e. evil scheming]. He is not pleased with their speech} (Q. 4:108); {They followed what angers Allah, and they disliked what pleases Him. As a result, He rendered their deeds worthless} (Q. 47:28); {Verily, those who disbelieve will be told: "The displeasure of Allah was greater than your displeasure for yourselves when He called you to belief but you disbelieved!"} (Q. 40:10); {O you who believe, do not say that which you do not do} (Q. 61:2); and {All such evil are hateful in the sight of your Lord} (Q. 17:38).

By these verses and others, we know that Allah is not pleased with disobedience. Allah, the Exalted, is highly exalted above that!

The Mention of the Slave's Actions

In His Book, Allah mentions the slave's actions. He says: {That Day, the people will emerge separated and will be shown their deeds. Whoever did an atoms weight of good shall see it. Whoever did an atoms weight of evil shall see it} (Q. 99:6-8); {You are only being compensated for what you used to do} (Q. 52:16); Every soul shall be held responsible for what it has earned} (Q. 74:38); {...or do those who commit evil deeds think that We will make them equal to those who believe and performed good deeds—being equal in life and death?! Evil is their assumption [lit. "judgment"]} (Q. 45:21); {...and their monasticism, which they innovated in. We did not prescribe that on them, yet, they did so seeking the pleasure of Allah. They did not observe it rightfully}; and (Q. 57:27); {Whoever comes with an evil deed, their faces shall be turned in the Fire. [They will be asked:] "Are you compensated for that which you used to do?!"} (Q. 27:90).

By these verses and others, we know that the slave commits either good or evil, obedience or disobedience. It is they who earn, do, are compensated, and innovate. There are those amongst them who perform good actions and evil actions.

Everything that they do is only by the Power of Allah that He made for them and a grace that He bestowed on them. It is not due to a power that they made for themselves.

The Mention of the Will and Desire of the Slaves

In His Book, Allah mentions the will and desire of the slaves. The Mighty and Majestic says: {You may turn aside whom you will of them or take to yourself whom you will} (Q. 33:51); {O Adam, you and your wife may settle in Paradise and eat in abundance whatever the both of you will} (Q. 2:35); {Like that, We settled Joseph in the land wherever He willed} (Q. 12:56); {And say: "The Truth is from your Lord. Whoever wills, let him believe; and whoever wills, let him disbelieve} (Q. 18:29)—this is the manner of a threat and warning. He says: {Do whatsoever you will, for He is All-Seeing of what you do} (Q. 41:40).

He also says: {They desire to change the Word of Allah. Say: "You will not follow us!"} (Q. 48:15); {You desire the life of this world but Allah desires the Hereafter} (Q. 8:67); {If they had desired to depart, they would've prepared adequately} (Q. 9:46); {... those who follow passions desire that you deviate with a great deviation} (Q. 4:27); and {Satan desires to deviate them with a great deviation} (Q. 4:60).

By these verses and others, we know that the slave may desire that which Allah makes for them towards the path of His Desire, and they may will that which corresponds to Divine Will. They do so without superseding Allah or departing from His Divine Authority (*sultānihi*).

This is in contradistinction from the Qadarites who claim that no one from creation has a will or desire. According to their statement, one may desire good for themselves but Allah may desire evil for them! Their claim is not correct! Allah, the Exalted, is highly exalted above that!

The Mention of Worship

In His Book, Allah mentions that He created creation to worship Him. He says: {I did not create jinn and men except to worship Me} (Q. 51:56).

He also says: {And We did not send a Messenger except to be obeyed by the permission of Allah} (Q. 4:64). It does not say: "We did not send a Messenger except to be belied and fought against."

He says: {Go to Pharaoh, for he has greatly transgressed. Speak to him with soft words for maybe he will remember or have fear} (Q. 20:44) and {Those who were given the Book did not differ amongst themselves until after the manifest Truth had come to them. They were not commanded except to worship Allah sincerely, having the religion

of uprightness. They were to establish the prayer and render the poor dues—that is the established religion} (Q. 98:4-6).

By these verses and others, we know that He created creation to worship and obey Him, not to disobey or disbelieve in Him. This is similar to the statements of the Qadarites who say that Allah created the majority of creation to worship other than Him and that He didn't create them to worship Him. The Exalted is highly exalted above what they say!

The Mention of Creation

In His Book, Allah mentions that He does not perform the action of His creation, nor does he do that which He does not create. This is because an action and the creation of such are the same thing. The Mighty and Majestic says: {All praise is due to Allah, the One who does not take a son and has no partner in rule. He has no need of a guardian out of weakness. Magnify Him with a great magnification!} (Q. 17:111).

He conveys that he has no partner in anything of His creation. If it was as the Qadarites claim—that Allah created disbelief—then, Allah will not make disbelief possible except with a disbeliever, nor would one be a disbeliever without Allah. He does not force a slave to do an action, nor does Allah create the slave's action. Nor does a slave not do something that Allah has not created. The basis of their claim is that the slave singularly acts without Allah or that Allah acts singularly without the slave.

If it is as the ignorant say, then Allah will be in need of creation to do an action. Each one would be in need of the other. This would be blasphemy (*kufr*) regarding Allah, the Magnificent. The Exalted is highly exalted above what they say!

Allah has already negated lying and disbelief from Himself yet attributed these actions to the slaves. He says: {Indeed, among them is a party who alter the Book with their tongues so that you assume that it is from the Book. However, it is not from the Book. They say: "It is from Allah!" However, it is not from Allah. They knowingly lie regarding Allah} (3:78). He conveys that their associating partners to Him and their disbelief is not in His Book and not from Him. If He created it, it would be from Him. It could not be that He says "It is not from Me," yet it is from Him! The Exalted is highly exalted above lying!

He says: {Allah has not made a differentiation concerning types of camels for sacrifice. Rather, those who disbelieve attribute lies to Allah!} (Q. 5:103). We already know that Allah created sheep and camels. He does not negate Himself from what He created. He only negates from Himself the act of prohibiting what they prohibited. Their disbelief and judgment was not a result of what Allah commanded or permitted for them.

He says: {Say: "Do you not see what Allah has sent down to you from provisions?! It is you who make some of them unlawful and lawful!" Say: "Has Allah permitted you to do this or do you invent something about Allah?!"} (Q. 10:59). If there was the prohibition and that was a statement of theirs, and He made that splitting, then the permission for splitting of the cattle was from Him. It cannot be, for He says: "It is not from Me"; "I did not make it"; "It is from them"; "I did not permit that for them." They are the ones who appoint for Him that from which He is highly exalted above!

He says: {Allah has not made your wives who you declare unlawful, your mothers! Neither has He made your adopted sons your real sons! This saying of yours is from your mouths! Allah speaks the Truth and guides to the right way} (Q. 33:4). The Blessed and Exalted conveys that He does not make that which they make or state that which they state. It is their statement from their mouths. He does not state anything but the Truth. If it was that He created or formed it as the one without knowledge says, then He cannot negate it from Himself and attribute it to His slaves. Similarly, He does not negate from Himself the creation of the heavens and earth or anything else He created. He does not attribute anything He created to the actions of His slaves. The Exalted is highly exalted above that!

He says: {These are nothing but the names you gave them—you and your ancestors. Allah has not sent down any authority [for that]} (Q. 53:23). The meaning of {authority} is "proof." If He created and formed it as they claim, then it will be an authority that He sent down. Allah is highly exalted above providing anyone with a proof against

Himself!

He says: {A great offense is the words that come from their mouths! They speak nothing but lies!} (Q. 18:5); {Many of the People of the Book wish that they can revert you back to disbelief after you have believed—out of envy from themselves} (Q. 2:109); and {...monasticism, which they innovated in...} (Q. 57:27). If He created and they share in it, then He cannot say: {which they innovated in}. The Exalted is highly exalted above that!

He says: {You only worship idols besides Allah and you create (*takhlūqūna*) falsehood...} (Q. 29:17). He attributes it to them. He conveys to them that it is their doing. He does not say: "I created falsehood with you." Neither does He specify Himself in its creation excluding them, as the ignorant claim. If it was as the ignorant claim, then the both of them created falsehood—one being Allah and the other being humankind. Allah is highly exalted above having a partner while He created anything!

He says: {You have committed an atrocious crime! The heavens almost split thereof and the earth almost cleaves open! The mountains are almost rent asunder! It is because they claim that the Most Merciful has taken a son} (Q. 19:89-91} and {Those who came with a great falsehood, are a group amongst you. Do not consider it a bad thing for you. Rather, it is good for you} (Q. 24:11). The Blessed and Exalted makes it clear that they are the ones who produce falsehood and claim offspring for Allah, the Mighty and Majestic. Then, He frees himself from that charge and negates it from Himself.

He says: {It is because they claim that the Most Merciful has taken a son} (Q. 19:91). He conveys that He is not the One who takes [a son] for Himself. If He created their statements and actions, then He is the One who is responsible for the action and statement. In so doing, Allah would confirm the claim of the one who says that He has taken a son! The Exalted is highly exalted above that!

Everything that We say is not a creation of Allah. He is not to be blamed for that which He did not do. No one can counter us on that. By these verses and others, Allah does not create the actions of the slaves, nor does He do [that which they do]. They do not share in anything. He has no partner, and He is unlike anything.

The Mention of Capability

Allah mentions capability in His Book. He also mentions not burdening one beyond one's capacity. He, glorified be He, says: {Allah does not burden a soul except what it can bear. For it is that which it earns} (Q. 2:286) and {The one whose provision is restricted—let him spend that which Allah has granted him. Allah does not burden a soul except by what He has given it. Allah will bring ease after hardship} (Q. 65:7).

He also says: {Pilgrimage to the House is an obligation the people owe to Allah—whoever is able to find a way. However, whoever is ungrateful (*kafara*), Allah is free of need from the worlds} (Q. 3:97). Allah makes the Hajj an obligation upon the one who is able and removes the burden from the one who is incapable.

He says: {And they will swear by Allah: "If we were able, we would have gone out with you!" They are destroying themselves. Allah knows that they are liars} (Q. 9:42). He conveys that they were able to go out [i.e. to fight], but they didn't do it.

He says: {Those who declare their wives as their mothers (*yužāhirūn*) and then desire to go back on what they said, must free a slave before they touch one another...Whoever does not have a slave must fast for two consecutive months before they touch one another. If he is unable to do that, he must feed sixty poor people} (Q. 58:3-4). In these verses, he conveys that the one who is not able to fast does not have to do so.

He says: {O you who believe, fasting has been ordained for you as it was ordained for those before you, in order that you may be God-conscious. It is to be a limited number of days. Whoever amongst you is sick or on a journey, one is [to fast] a like number of days. The feeding of a poor person as recompense is ordained for those who are able} (Q. 2:183-184). The meaning of {those who are able} is "those who are not able [to fast]." He conveys that the burden of fasting is lifted from them. The paying of recompense is the substitute for the fasting because fasting is a hardship on them.

He says: {There is not hardship upon the blind, lame, or sick} (Q. 24:61). The burden is lifted from the one who is not able.

He says: {He does not make hardship upon you in the religion} (Q. 22:78) and {Allah desires ease for you; He does not desire hardship} (Q. 2:185). He conveys that He does not impose hardship or distress in the religion. If He were to burden His slave beyond that which he/she can bear, this would be the greatest of distress and the hardest hardship.

He says: {"O John [the Baptist], take the Book with power!"} (Q. 19:12). If He had not given him the power, He would not have commanded him to take it with power.

He says: {"We are the holders of power and military might!"} (Q. 27:33). He does not believe them, nor does He refute them as He does the claims of the hypocrites who say that they can't go out and fight. The Mighty and Majestic says: {They are destroying themselves. Allah knows that they are liars} (Q. 9:42).

Similarly, the 'Ifrīt said to Solomon: {"I will come to you with it [i.e. the throne of Sheba] before you rise from your place! Indeed, for this, I am powerful and trustworthy!"} (Q. 27:39). Allah did not believe him, nor did He refute him. Solomon, upon him be peace, did not believe him either.

He says: {"Take it with power and command your people to take the best of it..."} (Q. 7:145). If he [i.e. Moses] had not taken it with power, then he could not have commanded the people by it. Similar to that is: {One of them said: "O my father, employ him [i.e. Moses]. The best you can employ is the strong and trustworthy"} (Q. 28:26). Since it was established that he had power, the father did not refute her statement. Her Lord did not refute her either.

From these verses and others, we know that Allah does not burden a soul from His creation beyond which it can bear. He empowers His slaves for that which he commands them to do in obedience. By that power that He makes for them, obedience to Him can be made into disobedience to Him. By that, we know that capability proceeds action.

The Mention of Children

Allah mentions in His Book verses that prove that He will not punish children or insane people, for they are not responsible for sin. He says: {We did not punish them until We sent them a messenger} (Q. 17:15). He did not send messengers to children or insane people.

He says: {If We had destroyed them with punishment before him, they would have said: "Our Lord, why did you not send us a messenger..."} (Q. 20:134). He conveys that He will not punish anyone for another person's sin. He also says: {Your Lord would not have destroyed the villages until He had sent to the mother [of the city] a messenger reciting to them Our verses. We would not have destroyed the villages except that their people were oppressors} (Q. 28:59). He did not send messengers or a Book to children. They are not oppressors.

He says: {That is because your Lord did not punish a village out of injustice while its people were heedless} (Q. 6:131). There is no heedlessness that is greater than the heedlessness of the child and the insane.

If the claimants were to claim that Allah will punish them based upon what He knew they would have done, Allah would have belied His own statements and became a tyrant in His Judgments. This is because if He is to refute the people of the Hellfire who desire to return [to rectify their deeds], this means that He wouldn't punish them based upon what they didn't do. He says: {If Allah would have extended the provision of His slaves, they would have committed injustice in the earth} (Q. 42:27). He knew that they would, if given an extension, would have committed injustice. However, He does not punish them for that. Therefore, children will not be punished for that which is not from them. Allah is highly exalted above what the ignorant ascribe to Him!

By these verses and others, we know that Allah will not punish children on the Day of Judgment. He will not punish them for the sins of their parents nor that which He knows from them that they didn't do. Similar is the case with the children of the idolaters and the children of the believers.

The children of fornication and the insane, who were insane since childhood will not be held accountable if they

were to die. Allah is highly exalted above what the ignorant ascribe to Him!

The Mention of Allah Doing Good to His Slaves

Allah mentions doing good to His Slaves. This is because He does not do anything to them except that which will rectify the affairs of their religion and of this world. He chooses it for them and the choice is not theirs. He chooses for them that which will be correct regarding their religion.

He, glorified be He, says: {And your Lord creates what He wills and He alone chooses. They didn't have a choice} (Q. 28:68). He conveys that no one can choose other than what He has decreed and that the choice is by His Decree and Determination. If He was to decree that people become disbelievers—as the ignorant claim—then it would be that they cannot choose other than that. He is exalted above what they attribute to Him!

He says: {If the Truth was to follow their caprices, the heavens, the earth, and everything in them would have suffered ruin} (Q. 23:71). He conveys that His managing, if it was upon the caprices of His slaves, would lead to the ruin of this world. The rectification of this world and its people cannot be except by His managing it for them, as well as His creation, Decree and Determination. Disbelief and disobedience are not from rectification or His blessings. Nor are they good for this world or the Hereafter.

By this it is made clear that they [i.e. disbelief and disobedience] are not from Allah's choice or creation. That is because it would be corruption of religion and evil management. The doing of that would be blameworthy (*malūm*) and reprehensible (*madhmūm*). This is a proof that they [i.e. disbelief and disobedience] are from the actions of creatures not that of the Lord of the Worlds.

He says: {By the morning and by the night as it shades with darkness, your Lord has not forsaken you nor has He rejected you! The Hereafter is better for you than the first [life]} (Q. 93:1-4). He conveys that the Hereafter in the time of death of the Prophet, upon him be peace, is better for him than this world and what is in it. What is more lasting is the life which is best for him, as well as the death which is best for him.

To that, He says: {The Hereafter is better for you than the first [life]. Your Lord will give to you and you will be pleased. Did He not find you an orphan and He gave you shelter? Did He not find you lost and He guided you?} (Q. 93:4-7).

By these verses and others, we know that Allah does better to His creation than what they do to themselves. Whatever Allah creates is good. Whatever He decrees is for rectification. He does not do for His slave except that which is for his/her rectification, appropriateness, and guidance. He is highly exalted above the descriptions of the ignorant!

The Mention of the Believers

Allah mentions the believers in His Book. He praises and lauds them with majestic praise! He says that there is good in them, gives them good names, and judges them with a noble judgment. He makes it clear that provide this right to none except the one who says it with their mouths and acts upon it by their actions.

The Mighty and Majestic says: {The believing men and believing women are guardians of one another... That is the great attainment} (Q. 9:71-72). He conveys that these things occur for them because of their being described by thus and, their actions give them the right to be called by this noble name. Paradise and Divine Pleasure is made obligatory for them.

He says: {The believers are only those who when Allah is mentioned, their hearts tremble, and when the verses are recited to them, their faith is increased. They rely upon their Lord. They establish the prayer and give from what is provided to them. These are the true believers. For them are degrees of closeness to Allah, forgiveness, and a great reward} (Q. 8:2-4). He conveys that these are characteristics of the believers. He does not give this right of being a believer to none except one who is like thus. Forgiveness and Divine Pleasure are for the people of these characteristics and none other. He conveys that faith can increase and decrease.

What exposition can be clearer than that?! Which proof can be more illuminated than this in showing the lie of the Murji'ites who claim that oppressive rulers, tyrants, rebels, aggressors, despots, the wicked, and persistent sinners—those who do not fear Allah when told to do so and do not mention Allah when they are told to do so—are believers, such as the faith of Gabriel and Muhammad, may Allah bless both of them?! They also claim that faith does not increase or decrease and that the described Divine Threat will not take place upon them. We seek refuge in Allah from ignorance and blindness in the religion!

Allah the Exalted says: {Give good news to the believers because for them will be a great reward} (Q. 33:47), {Verily, a Messenger has been sent to you from yourselves. Great upon him is that which afflict you and he is merciful and compassionate with the believers} (Q. 9:128), and {The fornicating man and woman found guilty of sexual immorality—whip them with a hundred lashings. Do not let your compassion for them keep you from this law (*dīn*) of Allah, if you truly believe in Allah and the Last Day. Let a group of believers witness their punishment} (Q. 24:2).

The Mighty says: {Allah will not disgrace the Prophet and the believers with him. Their light shall issue forth before them and to their right} (Q. 66:8), {On that Day, you will see the believing men and believing women with their light issuing forth before them and to the right of them} (Q. 57:12), {...except those who repent, rectify their ways, and hold to Allah while being sincere in their religion to Allah. They will be counted amongst the believers while Allah gives the believers a great reward} (Q. 4:146), {Allah is the Guardian of the believers} (Q. 3:68), {...except the devoted friends of Allah. There shall be no fear on them nor shall they grieve} (Q. 10:62), and {He is the One who blesses you--as does His angels—in order to bring you from darkness to light. He is merciful to the believers. When they meet Him on that Day, their greetings will be “Peace.” He has prepared for them a noble reward} (Q. 33:43-44), and {[The believers are] the repentant, the worshippers, those that constantly praise, the wayfarers, those that bow, those that prostrate, those who command the good and prohibit the bad, and those who preserve the limits of Allah. Give good news to the believers} (Q. 9:112). He does not say that to the defiantly disobedient, wicked, or persistent sinners!

By these verses and others, we know that the name “belief” is a noble one indicating goodness. We also know that the one who Allah calls a “believer” and “Muslim” is one He greatly praises and lauds them with majestic praise! He gives them the name from amongst the greatest names that He can give. He characterizes them as “devoted friends.” The one who He gives this name will be the friend of Allah in Paradise.

These names are good and noble names which do not belong to those who are defiantly disobedient, unjust, persistent sinners, fornicators, drunkards, bearers of false testimony, accusers of chaste women, those who avoid the prayers, highway robbers that rob pilgrims, those who destroy (*hudm*) mosques, those who burn copies of the Qur’ān (*al-masāhif*), those who destroy the Ka’ba, those who violate the rights of the Muslims, homosexuals, and others amongst those who perform wretched, abominable actions.

The Mention of Righteous Actions

Allah mentions the righteous actions and conveys that they are the actions of belief, submission (*al-islām*), and the religion. He says: {...They were not commanded except to worship Allah sincerely, having the religion of uprightness} (Q. 98:5) and {The religion according to Allah is Islam} (Q. 3:19). He calls His religion “Islam.”

Then, He says: {If one seeks a religion other than Islam, it will not be accepted from him} (Q. 3:85). He makes Islam the religion.

He says: {We have extracted whoever was in them from amongst the believers. We didn’t find in them none but one house of Muslims} (Q. 51:35-36). They are the people of one house. He describes them as being believers, and then He calls them Muslims.

Then, He says: {They assume that it is a favor on you that they accept Islam. Say: “Do not assume that your accepting Islam is a favor to me! Rather, it is Allah who is granted you the favor of guiding you to belief—if you are truthful} (Q. 49:17).

Islam is called “belief”. Whenever Allah, the Mighty and Majestic, calls the prayer and obligatory alms “the religion”, the religion, “Islam”, and Islam, “belief”, we know that the prayer and obligatory alms are a part of belief, submission, and the religion.

By these verses and others, we know that righteous actions are a part of belief, submission, and the religion. By what we began with in describing the qualities of a believer and what Allah has made obligatory for them because of their actions, we know that the one who does not enter their descriptions or perform their actions is not one of them. The one who is not amongst them cannot be called by their names nor described by their descriptions. They cannot be given [the believers’] rewards nor will Allah enter them into the nobility afforded to His devoted friends, the people of obedience, His beloveds, or those granted His Divine Pleasure.

By that one knows that the one who avoids righteous actions—the names of belief and religion are removed from him/her. Concerning what we mentioned from the statements of Allah, it belies the Murji’ites who claim that prayer behind the Messenger of Allah, peace and blessings be upon him and his progeny; the Major Pilgrimage; the paying of the obligatory alms; and armed struggle with him in the way of Allah are not a part of the religion of Allah, the religion of His Prophet, or the religion of submission and belief. We seek refuge in Allah from their assumptions!

The Mention of Divine Threat

Allah mentions the Divine Threat for the monotheist (*al-muwahhidin*) major sinners in His Book. He conveys that they will enter the Hellfire due to their deeds and will be punished because of them. They will dwell therein forever and ever because of what their hands have put forth and Allah is not unjust to His slaves.

The Mighty and Majestic says: {Whoever deliberately kills a believer, his payment will be Hell; therein to abide forever. The Anger and Curse of Allah will be upon them} (Q. 4:93). The {Curse} is the eternal indwelling of Hell for all who deliberately kills a believer—whether one makes it permissible or prohibited. In this verse, He does not specify the warrior to the exclusion of the non-combatant, the disbeliever to the exclusion of the believer, nor the one who deems it permissible to the exclusion of the one who deems it prohibited. Rather, it is all-encompassing speech that encompasses all. One cannot claim that it is specific to a certain group of killers to the exclusion of another because that which is general cannot be specific, just as that which is specific cannot ever be general. The only exception would be if Allah made it clear in His conveyance that the verse refers to one group to the exclusion of another and one people and not another. When a general verse comes and there is nothing in it that specifies, its import will always be general and straightforward.

He says: {Those who consume the wealth of the orphan unjustly verily consumes fire into their bellies. They will endure in a blazing flame} (Q. 4:10). The statement regarding this verse would be the same as what we said in the first one.

The Exalted says: {Verily, the righteous will be in blessedness and the wicked will be in the Hellfire. They will burn therein on the Day of Payment. And never will they be removed from it} (Q. 82:13-16). Everyone who is righteous shall be in Paradise, and everyone who is wicked shall be in Hellfire forever and ever. It will not be lightened nor will they ever be removed from it!

He says: {Then, We will save those who were God-conscious and leave the unjust in it [i.e. Hell] kneeling} (Q. 19:72). Those major sinners who violate sanctity are not the God-conscious. Verily, the God-conscious are only those who are fearfully conscious of Allah in secret and in the open. They are those that avert their gazes and protect their private parts. They return the trusts to their owners and give good advice to the Muslims. They avoid associating partners with Allah and committing all major sins. They are the ones who Allah will salvage from the Hellfire.

He says: {O you who believe, when you meet those who disbelieve in battle, do not turn your backs and flee! Whosoever turns their backs from them on that day—except as a means of strategy of war or to join another company—has certainly returned with the Anger of Allah. His refuge will be Hell, and it is a wretched destination!} (Q. 8:15-16). This is a Divine Threat that applies to the people of prayer [i.e. the Muslims]. Allah addresses them with the believers. He conveys to them that it is amongst the actions that earn {the Anger} and destines them for Hell. He makes it a place of refuge for them. When the Hellfire is a {refuge}, one is wretched from Paradise.

He, glorified be He, says: {The payment for those who make war against Allah and His Messenger, as well as those who spread corruption throughout the earth is that you kill them, crucify them, cut their hands and feet from opposite sides, or that they be exiled from the land. That is a disgrace for them in this world and in the Hereafter, there will be for them a great punishment} (Q. 5:33), {O you who believe, do not invalidate your charity by constant reminders or injury... Allah does not guide the disbelieving people} (Q. 2:264), {Woe (wail) unto those who give short measure—those who, when they are to receive their due from people, demand that it be given in full measure and when they give to others, do so in less measure!} (Q. 83:1-3), {Cut the hands of the male and female thieves as a payment for what they earned—a deterrent (*nakāla*) from Allah} (Q. 5:38), and {Those who falsely accuse innocent, oblivious, and believing women will be cursed in this world and the Hereafter. They shall have a great punishment!} (Q. 24:23). Forgiveness and mercy will not be for them unless they repent and rectify their ways.

He says: {Those who accuse chaste women [of adultery] and does not bring forth four witnesses, whip them with 80 lashes and do not ever accept from them any testimonies...} (Q. 24:4) and {You will see the place of the defiantly disobedient} (Q. 7:145). It says that only the Hellfire is for those who commit major sins. Every major sinner is defiantly disobedient.

He says: {There is no repentance for the one who does evil deeds} (Q. 4:18).

By these verses and others, we know that every major sinner is defiantly disobedient, wicked, and an enemy of Allah. If s/he dies before mending their ways and seeking forgiveness, s/he will be amongst the people of the Hellfire to dwell therein forever and ever. S/he will never be removed from it nor will it be lighted therein. This is a fitting result and payment for what their hands have earned.

The Mention of Major Sinners

Allah frees the major sinners from the designation of “disbelief” and makes it clear that they are not disbelievers. The Mighty and Majestic says: {All Praise is due to Allah who created the heavens and earth and made the darkness and light. Then, those who disbelieve in their Lord equate [others with Him]} (Q. 6:1). He conveys that the disbelievers in their Lord equate [others with Him]; however, the major sinners do not equate another god with Allah.

He says: {Say: “O disbelievers, I don’t worship what you worship; neither do you worship what I worship...”} (Q. 113:1-3), {Verily those who disbelieve will be addressed: “The hatred of Allah was greater than your hatred for yourselves when you were called to belief but you disbelieved!” They will say: “Our Lord, You made us to die twice and gave us life twice. We confess our sins! Is there a way to escape this?! [It will be said to them:] “That is because when Allah was called upon alone, you disbelieved; but when others were associated with Him, you believed! The judgment is with Allah, the Exalted, the Great!”} (Q. 40:10-12). The major sinners do not associate partners with Allah nor do they disbelieve in Him. They do not call on another god with Allah nor do they worship other than Him.

Verily, they only commit major sins because of their desires and caprices. They are those that act upon the prohibited. For that reason, they escape from “belief” but do not enter “disbelief” and disavowal. He says: {Verily, those who disbelieve lie} (Q. 84:22).

By these verses and others, we know that the defiantly disobedient amongst the people of prayer are not disbelievers. This is the lie of the rebellious Kharijites who testify that those amongst the people of Divine Oneness and the *Qibla* [i.e. Muslims] are disbelievers in Allah if they commit major sins. They have departed from the *qibla* of Islam! We seek refuge in Allah from their ignorance and deviance!

The Mention of the Rulings Concerning the Disbelievers

Allah, the Mighty and Majestic, mentions His judgment concerning the disbelievers and differentiates His judgment of them from that of the major sinners of the Muslims. He says: {When you meet those who disbelieve, strike their necks until, when you have slaughtered them, then captured them, and release them or fighting lays down its

burden} (Q. 47:4).

The Exalted says: {Fight those who are in front of you of the disbelievers and let them find in you severity} (Q. 9:123) and {...Do not take the disbelievers in a bond...} (Q. 9:123). By this, marriage is meant. This is because it is not permissible for the believers to marry disbelievers. However, it is permissible for the believers to marry the defiant disobedient from the Muslims.

He says: {O Prophet, struggle against the disbelievers and hypocrites} (Q. 66:9) and {There is no repentance for the one who does evil deeds until when death comes to him and he says: "Verily, I repent now!" [Nor is their repentance] for those who die while they are disbelievers} (Q. 4:18). He conveys that He will not accept the repentance of the following two groups: those who disbelieve and die upon their disbelief and those major sinners who hope to only repent when death approaches them.

From these verses and others, we know that those defiant disobedient from our people who are major sinners are not disbelievers—they are simply disobedient and unjust. Whoever repents from his/her sins sincerely, Allah will accept their repentance and they will dwell in Paradise. Whoever dies defiant without repenting or remorseful and delays repentance until death approaches, Allah will not accept his/her repentance and he/she will be destined for Hell.

This is because Allah, glorified be He, commands that the disbelievers be fought against, killed, and their necks struck. The only exception to that are those who pay the protection tax (*al-jizya*). He also prohibits them to marry Muslims.

However, He does not command that the major sinners be fought against or killed. The only exceptions are those who openly rebel against the Muslims and brandish their swords against them, as well as those who make war against Allah and His Messenger. This exception only exists as a punitive measure and other than that from manners.

The believers are allowed to marry them, follow their funeral processions, pray over them, generally supplicate for them, and bury them in the Muslim cemeteries. None of these actions are permissible for the disbelievers. In this, [one sees] the lie of the Kharijites who declare that the defiant disobedient amongst the monotheists to be disbelievers. Then, they would enslave their children and consider their money to be war booty out of their ignorance and extremism in the religion of Allah! We seek refuge in Allah from deviance after guidance!

The Mention of the Hypocrites

Allah mentions the hypocrites in His Book. He describes them and differentiates them from the major sinners amongst the Muslims. The mighty and Majestic says: {When they meet those who believe, they say: "We believe." When they return to their devils, they say: "We are with you! We were only mocking!"} (Q. 2:14). The defiantly disobedient amongst our people do not mock Allah or His Prophet.

He says: {Verily, the hypocrites will be in the lowest level of the Hellfire} (Q. 4:145) and {...when the hypocrites and those in whose hearts is disease said: "Allah and His Messenger did not promise us anything but deception!"} (Q. 33:12). The major sinners do not say that.

He, glorified be He, says: {...when the hypocrites came to you and said: "We testify that you are the Messenger of Allah!" Allah knows that you are His Messenger and Allah testifies that the hypocrites are liars...the hypocrites do not know} (Q. 63:1-8). This is a description of the hypocrites and not a description of the major sinners and people of punishments amongst the Muslims.

The Exalted says: {The hypocrites assume that they deceive Allah but Allah is deceiving them! When they stand for the prayer, they stand lazily, being manifest to the people—not remembering Allah except a little. They waver between here and there—neither belonging fully to these or those. Whoever Allah leaves astray, you will not find any that can guide him/her to the way} (Q. 4:142-143). The major sinners may stand for the prayer energetically and people might not see them doing such. They may remember Allah much and are not apostates. They only act upon their corrupt passions. Some of them may hold to the belief in the Divine Threat and hope for repentance; others may hold to the religion of the *Murji'i*tes.

Allah, the Mighty and Majestic, says: {O Prophet, struggle against the disbelievers and hypocrites and be severe with them! Their refuge will be Hell, and it is a wretched destination!} (Q. 66:9) and {The hypocrites are fearful lest a chapter (*sūrat*) be revealed about them, informing them regarding what is in their hearts...} (Q. 9:64).

In the Arabic language, “hypocrisy” means to manifest belief and hide disbelief. It is a type of showing off, because showing off manifests good but hides evil. The defiantly disobedient openly manifests disobedience; they do not hide it or do it in secret. This cannot apply to hypocrisy! This is because the one showing off, if he manifests the evil in his heart, this cannot be said to be showing off! This is also the case with the disobedient, wicked person.

Similarly, if the hypocrites openly manifest the hypocrisy and disbelief in their hearts, they would be openly displaying their disbelief! In so doing, we would remove the term “hypocrisy” from them and place the name “disbelief” and “idolatry” upon them.

By these verses and others, we know that the people of punishment amongst the major sinners from the Muslims are not hypocrites or disbelievers. They are only defiant disobedient, unjust, and wicked violators. This proves the deficiency of those amongst the people of corrupt innovation who call them “hypocrites.”

The Mention of the Intermediate Position

Allah, the Blessed and Exalted, mentions the freeing of the major sinners from the charge of “idolatry.” He says: {Kill the idolaters wherever you may find them. Capture them, besiege them, and lie in wait in every place to ambush them} (Q. 9:5). It is prohibited for us to kill the major sinners wherever we find them.

He says: {Do not marry the idolatresses until they believe} (Q. 2:221). It is prohibited for us to marry the idolaters and disbelievers, as well as the idolatresses and female disbelievers. It is religiously obligatory for the Muslims to fight against the idolaters and disbelievers. The exception is those who render the protection tax from amongst the People of the Book. As He says: {Fight against those who do not believe in Allah or the Last Day and those who do not consider prohibited what Allah and His Messenger have made prohibited and those who do not adopt the religion of Truth from amongst those who possess the Book [i.e. previous scripture] until they willingly give the protection tax while being humbled} (Q. 9:29). We are commanded to fight them and raise the sword against them until they become Muslim or give the protection tax because they avoided that.

According to us, it has been established in the *Sunnah* that one can marry the major sinners from the Muslims—their women or men. One can inherit from them and eat their slaughtered meats.

However, one cannot inherit from another person of a different religion! Disbelief is a religion other than that of Islam! Many people in the Muslim community eat the slaughter meats of the apostate but don’t eat the slaughtered meat of the idolater! According to us, one can separate the apostates and their women. You do not eat their slaughtered meats! However, this is not the judgment concerning the major sinners and people of punishment.

If they [major sinners amongst the Muslims] are considered as disbelieving idolaters, then they should be considered as Jews, Christians, Magians, Sabians, those that worship idols, or apostates. If they are said to enter into some of these other groups, then their particular judgment would apply to us.

When we find that their judgment is different from the judgment of the disbelievers, they are not disbelievers or idolaters. Rather, they are defiant disobedient and wicked people who will be amongst the people of the Hellfire unless they repent and redress.

The one amongst the Kharijites who make haste and declares that their [i.e. the major sinners] judgment is the same as that of the disbelievers, the Jews, the Christians, the Magians, the Sabians, the idol-worshippers, and the apostates from Islam, his judgment differs from that of the Messenger of Allah, peace and blessings be upon him and his progeny. This is because this was not his judgment concerning the people of punishment and major sinners from his community and call. They were only the ones upon whom the penal code was applied and were called by the names of disobedience, injustice, and wickedness.

We do not accept their testimonies and they are not purified unless they repent and redress. They are not called by the names of disbelief, idolatry, and hypocrisy. We do not prohibit marrying them, inheriting them, or eating their slaughtered meats. We do not separate them from their wives, nor do we take the protection tax from them.

By these verses and others we have cited, the rulings that we described, the Divine Threat that we mentioned, we know that the major sinners are not disbelievers, idolaters, or hypocrites. They are also not righteous, virtuous, good, pure, just, or other terms connected to the name of “belief”, “Islam”, “guidance” “God-consciousness” and “excellence.” This is because they have been overcome by names of disobedience, injustice, wickedness, deviancy, and transgression.

They are the people of the intermediate position because it is the position of disobedience and wickedness between the position of the believers and that of the disbelievers in this world. In this is the lie of the people of corrupt innovation amongst the Kharijites and Murji'ites! We praise Allah, our Lord, for the good that He has given us!

The Mention of Establishing Justice

Allah, the Blessed and Exalted, mentions the establishment of justice in His Book. He says: {“Be conscious of Allah and rectify that which is between you. Obey Allah and His messenger if you are truly believers”} (Q. 8:1), {O you who believe, stand up for justice, being witnesses to Allah—even if it be against yourselves, your parents, and your kin. It may be against the rich or the poor; however, Allah can protect both. Do not follow caprice, lest you deviate. If you distort or decline to do justice, verily Allah is All Aware of what you do} (Q. 4:135), and {Cooperate in righteousness and piety, and do not cooperate in sin and enmity. Be conscious of Allah; for verily, Allah is severe in punishment} (Q. 5:2). Allah, the Blessed and Exalted, commands us to rectify affairs and establish justice regarding His slaves and one’s city, to assist in righteousness and God-consciousness, and to avoid assisting in sin and transgression. This is as Allah commands that one fights against rebels and prohibit them from oppression and transgression.

He, glorified be He, says: {I would not have taken those who misguide as helpers} (Q. 18:51). He, glorified be He, also says to Abraham, upon him be peace: {“Verily, I will make you a leader (*imām*) for the people.” Abraham asked: “And from my offspring?” He said: “My covenant will not reach the unjust”} (Q. 2:124). The Blessed and Exalted conveys that He does not take those who misguide as helpers. Similarly, He does not take them to be governors, caliphs, jurists, and judges. He also conveys that His covenant does not reach the unjust. Similarly, it is not permissible for them to be leaders of the Muslims or the caliph of the Lord of the Worlds. Their testimonies are not accepted nor are their statements justified.

The Mighty and Majestic says: {And We made from them imams guiding by Our command because of their patience and they were certain of Our signs} (Q. 32:24). The caliphate is a right to none except one who judges in truth. When one transgresses the ruling of Allah, he is not His caliph.

He, glorified be He, says: {Do not obey the one who We have made heedless of our remembrance and obeys his caprices. His affair is one of neglect} (Q. 18:28) and {They will say: “Our Lord, we have verily obeyed our masters and the nobility, they led us astray from the path! Our Lord, grant them double portion of punishment and curse them with a great curse!”} (Q. 33:67-68). He, glorified be He, says: {They have taken their priests, monks, and the Messiah, the son of Mary as authorities rather than Allah} (Q. 9:31), {When those who were followed disassociate themselves from those who followed, and they see the punishment and be cut off from the bonds [of relations], the ones who followed will say: “If only we had another chance to disassociate themselves from them as they have disassociated themselves from us!”} (Q. 2:166-167), and {The Day the unjust will bite his hands saying: “How I wish I would have taken a way to the messenger! O woe to me! I wish I hadn’t taken that one as a friend!”} (Q. 25:27-28). He, glorified be He, prohibits obedience to the sinner, disbeliever, and follower of his caprices.

He equates the state of the one who obeys creation to disobedience to the Creator. How can it be that one not call them towards obedience in disobedience to Allah except that he destroys it or not towards disobedience to Allah in obedience to him except that he builds it? There is no sanctity in their whims except that he violates it. Allah will be wrathful to him but they will be pleased with him. They are pleased with their reward more than that of Allah. They seek to substitute the government of Allah with their own government! They are the ones who are the losers!

The Exalted says: {You are the best community extracted from humankind. You command the good and prohibit the bad...the majority of them are defiantly disobedient} (Q. 3:110). He also says: {If two groups of believers should fight, seek reconciliation between the two. However, if one of them oppresses the other, then fight against the oppressive one until they return to the command of Allah. If it [i.e. the oppressive group] returns, reconcile them in justice and act just with them. Allah loves those who do justice} (Q. 49:9). In His Book, He commands that the rebellious group be fought against. He commands that they be with the truthful and not be with the wicked and disobedient.

He says: {O you who believe, be firmly established for Allah and witnesses for justice. Do not let the hatred of a people prevent you from being just. Be just, that is closest to righteousness} (Q. 5:8), {The sacred month is the sacred month. There is retaliation for all transgressions. Therefore, whoever has opposed you, oppose him in the same way that he has opposed you. Be conscious of Allah for Allah is with the conscious} (Q. 2:194), and {...those who are afflicted by injustice defend themselves. The payment for evil is an evil like it. However, whoever pardons and rectify affairs—his reward is with Allah. Verily, He does not love the unjust. Whoever defends oneself after having being oppressed—there will not be a way on them [i.e. no blame]. The way [i.e. blame] is only on those who oppress the people and be unjust upon the earth without right. For them will be a painful punishment} (Q. 42:39-42).

The Exalted also says on the tongue of Luqmān: {O my son, establish the prayer, command the good, prohibit the bad, and be patient with that which afflicts you. Verily, that is amongst the affairs of determination} (Q. 31:17).

By these verses and others, we know that Allah makes it religious obligatory for us to command the good, prohibit the bad, establish justice regarding His slaves and one's city, remove the oppressed from oppression, prevent the oppressor from oppression, as well as displace the tyrant and oppressive groups if one is able and if they have the power to do so.

Then, verily, we ask Allah for sufficiency in that for us and you! [We also ask for] assistance and the establishment of guidance towards the guided ones and the patient who await the reward in the Hereafter (*muhtasibīn*)—not those who substitute and change things—until the Word of Allah is superior to all other words and the judgment of Allah is superior to all other judgments. The speech which removes one from the way of Allah and the judgments which are contrary to that of Allah, are debased. Allah is the Most Great and Most Wise!

We ask Allah the Most Merciful to send His blessings and that of His angels upon Prophet Muhammad and his Pure and Chosen *Ahl al-Bayt*. We pray that he substitute their fear with security, their humiliation with exaltedness, and their difficulty with ease. We pray that He makes possible for them their religion, which He is pleased with for them. Verily, He is the Most Kind, Most Merciful.

Here ends the statement regarding these fundamentals. All praise is due to Allah! His blessings and peace be upon our master, Prophet Muhammad and his Progeny.